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Albany, Very Rev. P. Marquette, A

Ch. Church, Vallejo street; Rev. Dr. M

Arch. of Notre Dame des Victoires. Bush and

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two years on the throne, and whose goodness constituted his genius, resolved to soften the rigors of the Russian law, and to act with clemency towards Romanzoff, who had baptized him and also given him the nuptial benediction. He sent a Pope to Mohilev to endeavor, by public preaching to bring back the neophytes to the Christian religion and to promise them a full pardon should they obey.

In order to show their submission to their sovereign, the Schobatniks permitted the Pope to preach freely in the synagogues; but they requested him to invoke the name of God, and not that of Jesus; for, said they, we are grievous sinners, but against God alone, and not against other divinities that we no longer recognize; and the law of Moses commands us to stone as a false prophet who ever endeavors to turn us away from our faith. The Pope delivered two sermons, but contemning the advice he had received he exhorted his hearers, in the name of Christ to abjure their errors and to recognize the truth of the Christian religion. As he was about to recommence the third time, he was dragged from the temple and stoned by the crowd.

The Emperor dispatched emissaries to Mohilev to make inquiries into the affair, recommending them, at the same time, to have the greatest consideration for the Archbishop. Notwithstanding this recommendation, Romanzoff with a large number of his adherents, men, women and children, was imprisoned. The case was handed over to the Russian clergy, who acted on that occasion with the greatest cruelty, and made the unfortunate Archbishop, then eighty-three years old the especial object of their fanatic rage.

The latter, led with his companions in misfortune to the public square, found the funeral pile already lighted there. He was first brought forward—he, formerly a Prince of the Church, now a humble and persecuted Jew. They summoned him to return to his former religion, promising him the Emperor's pardon in case of his submission; threatening him with torture should he refuse. Romanzoff, who, since his conversion, was called Rabbi Abraham, and who, by the nobility and mystery imprinted on his features, recalled the grand and holy image of the patriarch whose name he bore, answered the summons of his persecutors in these words:

"Hear, Israel, the Eternal is our God, the Eternal is One!"

And he added: "I am old, I have one foot in the grave; if you let me live today, I will die to-morrow; and you think to seduce me by your vain promises, or frighten me by your vain threats? No! the God of Israel is my God, and I confess it here before this fire which awaits me."

Bars of iron were reddened in the fire and the old man forced to place himself upon them. "You do well," he said to his tormentors, "these feet have trod in an unholy place, they deserve punishment." They afterwards placed one of the bars in his hands; he continued with the same calmness: "This is also just; these hands have administered the water of baptism; they deserve to be burned in the fire. May God be merciful to me!" The torture continued. The martyr's arms were caged with hemp dipped in tar which was set on fire. But the old man's fortitude did not belie itself. He sang the sacred songs of Zion; all the neophytes accompanied him in chorus. The city resounded with the cries they uttered in their religious enthusiasm. The Pope seeing that nothing could shake the old man's firmness, ordered the executioners to throw him into the fire; in an instant the flames enveloped him as with a brilliant mantle, it seemed as if the soul of the martyr arrayed itself in a celestial robe to appear before the throne of Jehovah.

That noble and illustrious victim immolated, it was thought the submission of the others would be easily obtained; but the summons to abjure was answered with one voice: "May our souls meet that of Rabbi Abraham in eternity." And without waiting for the executioners, all men, women and children precipitated themselves into the flames, invoking the name of the God of Israel.

Near a hundred victims perished in this manner and the intervention of an armed force was necessary to prevent others from following their example. Some were sent to Siberia, others to the fortress of Riga; the remaining portion was compelled to embrace Christianity,

but continued to practice the Jewish religion clandestinely. The government was not ignorant of it, but affected not to perceive it. Was it through fear or through tolerance? Or was it, as is pretended, that Count Sotikoff, Alexander's former preceptor, was himself a Schobatnik and had imbued the Emperor's mind with some of his own ideas? We know not. However, a sort of treaty was concluded, almost with the consent of the government, between the Schobatniks and the Greek Priests. To obtain the silence of the popes, and to indemnify them for the loss of their usual revenues, the Schobatniks paid them two roubles of silver for each birth, and three for each marriage; each family also paid an annual tax of three roubles.

This state of things lasted until 1814, when Alexander having returned to his Empire, refused the title of *Blessed*, offered to him by the Synod and the Senate. He said that God alone had directed the events which had terminated the bloody wars that had agitated Europe, and that none should be *Blessed* but God. At the same time he proclaimed the freedom of all the religions, not tolerated up to that period. Fifty-two sects declared themselves among which was that of the Schobatniks. The latter collected all their *bosniches* (images of gold and silver) and sent them in a *va'ub'e* case to the Emperor; they appointed three deputies to inform his majesty that they were of Jewish origin and that not wishing to insult other religions, they placed these symbols in his hands that he might make such disposition of them as he pleased.

The Czar graciously received the boshiches and the deputies, and confirmed by letters patent the liberty already granted, in a general manner, to the Schobatniks to exercise their new religion, with the clause, however, that they should not be instructed by Israelites and that they should not propagate their doctrines among Christians.

The first part of these obligations is by no means scrupulously complied with, particularly by the *Isaïst* Jews, who, at the risk of their lives, endeavor to spread the knowledge of Judaism among the Schobatniks.

The Schobatniks settled in the other cities of Russia, but not included in the act of tolerance in favor of our co-religionists, in order to be more secure, went to live in Turkey, some to Jerusalem, and all embraced Judaism. Those who remained in Russia observe secretly certain rules of the proscribed religion which they have learned from Missionary Rabbins.

The Emperor Alexander, on the publication of the edict of religious toleration, restored to liberty all those who had survived the miseries of slavery. The unfortunate returned to their country and were looked upon as martyrs by their brothers in the faith.

\*This word signifies an observer or preserver of the Sabbath. Whether the sect designated under this name dates from the primitive Christians who continued to observe the sacred day of the Hebrews, or if, like the Spanish *Onassim*, it descends from the Israelites who, having been forced to embrace Christianity, at a certain period, continued, in secret, the observance of their own religion, is unknown.

† A sect established in Poland.

#### HALEVY.

In addition to the notice of the demise of this great musical genius, we extract after the "Jewish Chronicle":

This great man had the rare privilege of being a truly universal genius. As a remarkable author, as an extraordinary musician, he carried away and gained the multitude by his dramatic compositions, in which the truthfulness of sentiment broke for him in sweet melodies and powerful harmonies; he charmed the *elite* of the Institute by his lectures, full of spirit—by his beautiful and delicate biographies, which will remain as models of style, criticism, and articism.

Halevy was perpetual secretary of the Musical Institute of Paris. He remained firmly attached to the faith of Israel, and he was prouder of having been elected by his brethren in faith a member of the Central Consistory than of his office as perpetual secretary of the Academy of Fine Arts. The Hebrew breath, moreover, quickened his works, and never was he more distinguished and admired than when he treated subjects of which Judaism was the essential element. Is not "La Juive" the loveliest flower in

the artist garland? Yes, Halevy lived in the faith of Israel, even as he was born so he died in it. He was of opinion, and he said that every one of us owed to the cause of the glorification of the Only God, whatever talent or power he possessed; he was of opinion that if any one was a member of a long-pressed minority it was as much his duty as it was his glory to remain faithful to it while rising; for thereby it is raised, it is honored, and the complete removal of all inequality facilitated by showing to what great noble, useful and truthful productions it can give birth.

The Chief Rabbi of the central Consistory, as well as the Chief Rabbi of Paris officially conducted in person the religious ceremony. They were accompanied by the three assistant rabbis, all religious officials, the choirs of the two temples; the wardens, too, joined them.

Precisely at 12 o'clock a funeral chant of affecting gravity was intoned by the choirs. It is difficult to describe the effect produced on the multitude by the fine and moving Hebrew melody, which the Hebrew words rendered still more solemn. The funeral procession then set itself in motion, passing through the most aristocratic quarter of the city.

On the bier lay the academic costume of the deceased; on a cushion of velvet rested his insignia of Commander of the Legion of Honor. Detachments of the imperial gendarmerie and of the national guard, accompanied by their musical bands, escorted the corpse, and from time to time funeral marches, remarkably well executed, broke the solemn silence. These marches were expressly adapted for the occasion from "La Juive" and "La Reine de Chypre," by another co-religionist and eminent composer, E. N. Jonas.

The corners of the pall were held by Messrs. Cerfner, President of the Central Consistory; Conder, President of Academy of Fine Arts; Auber, Director of the Conservatory; Ambroise, Thomas, and Baron Taylor, members of the Institute and St. George's, Halevy's indelible fellow-laborers.

The whole Academy of Fine Arts, deputations from the Institute, joined by a large number of academicians, the Central Consistory, the Consistory of Paris, a delegate of the Consistory of Marseilles, of which the deceased was the representative, followed the hearse. In the immense crowd which accompanied the mournful procession was noticed Colonel Franconne, representing Prince Napoleon, General Bougenc, representing Prince Mathilde, Count Waesskyl, Minister of State; M. Fould, Finance Minister; Count Morny, President of the Corps Legislatif; Marshall Magnan; Baron Hausman, Prefect of the Seine; M. de Nieuwerkerke, Chief Director of the Imperial Museum; M. Gauthier, Chief Secretary of the Imperial Household; Messrs. Emil and Isaac Pereire, Koenigswater, Bischoffsheim, Java, a considerable number of deputies and counsellors of state, nearly all theatre directors, composers, authors, and dramatic artists; the whole press of Paris, too, was represented on this melancholy occasion. The procession must at least have consisted of forty thousand individuals.

On the cemetery, which was not large enough to hold all the multitude, there were assembled round the grave more than two hundred singers to chant before the burial the funeral dirge, expressly composed for the occasion. The greatest musicians had joined thus to pay their last respect to the departed *maestro*.—The four principal pupils of the deceased, one of whom is Julius Cohen, a co-religionist, like his teacher, attached with heart and soul to the ancestral faith, had composed the music for the dirge, which we reproduce in the original French:

Des profonds a de l'abîme  
Nous crions vers toi Signeur !  
Écoute, o maître suble !  
La voix de notre douleur ;  
Delivre nous, Dieu sauveur !

Dieu Tout-Puissant, vois, sans cesse  
La mort frappe au ou de nous,  
Ni science, ni richesse  
Ne préservent de ses coups ;  
Tour à tour nous tombons tous !

O Pere, o Juge équitable,  
Dont les décrets sont cœurs,  
Donne, en ta grâce adorable,  
Aux morts so le sol couchas,  
Le pa don de leurs peches !

Que leur paix ame dolente  
Naisse au monde d clarte,  
Et contemps, rayonnante  
Dans son immortalite,  
Ta divine majeste !

It is difficult to describe the solemn and majestic character of this dirge, into

which the profound emotions of the composer had passed. It was pathetic beyond all conception.

Orations were then delivered by the leading men of the institutions of which the deceased was connected, and, lastly, by the President of the Central Consistory and its chief rabbi. The former, in his funeral speech, said, "The religious sentiment was one of the most powerful springs in the soul of the deceased. This sentiment, poetical and inspiring, is to be met with in the hymns with which he enriched our temples; and, stranger as I am to theatrical matters, I may be permitted to observe that it is the almost religious subject of the fine poem, 'La Juive,' which inspired him with the ten- straits."

The usual prayers having been offered up in Hebrew and French by the chief rabbi of the Central Consistory, funeral marches were executed by the musical bands present, which brought the melancholy ceremony to a close.

A general wish is expressed that a monument worthy of the genius and merits of the deceased should be erected in his memory, and a public subscription has been opened for the purpose.

**A MARTYR OF 24 YEARS.**—*Der Israélite* states that the incident which we are going to copy from our contemporary is founded on fact: In the city of Alig, near Mogador, there lived some years ago a trader, named Juda Sebag, who, by probity, economy, and business habits, in a few years amassed a considerable fortune. His prosperity excited the jealousy of his neighbors, who therefore determined to ruin him. They upon this charged him with having blasphemed the religion of Mahomet, and dragged him before the local authorities. He declared his innocence, but the raging mob did not heed his words. The cry was, "Let this dog Jew perish." He was insulted Mahomet. He must be burnt." The poor Jew was accordingly condemned to death. Immediately he was dragged to the place of execution, when a Mahometan priest for a moment stopped the furious multitude, by endeavoring to persuade Juda to embrace Mahometanism. Juda at first remained silent. The priest then said gently, "Dost thou not know that thy life is at stake? Thou seest this crowd surging around thee, thirsting after thy blood. Thou canst only escape thy fate by acknowledging Mahomet. Say the word and thou shalt be free." "No," said Judah firmly, "I will not deny the God of my fathers. Torture me—burn me. You can only destroy my body; take it. But my soul belongs to the God of Israel. To glorify Him many before me have died. I am likewise ready to bear testimony to His truth." The sequel need not be told. From amidst the rising flame were heard in a firm tone the words, "Hear, O Israel, the Eternal our God is One! Soon a smoking pile covered the place where Juda had suffered martyrdom.—J. C.

**MELBOURNE, AUSTRALIA.**—**VARIETIES.**—Our Melbourne correspondent writes under date February 22nd: Another public meeting has been held at the Mechanics' Institute, at which the Dean of Melbourne delivered a lecture on the dispersion of Israel, for the benefit of the funds of Rabbi Hyac'h Zevi Snerson, from Jerusalem. There is also another rabbi, Jacob Sapphire, here on a begging expedition. I think it a great pity that, if necessity exists for us to contribute, that some organized plan is not instituted by Sir Moses or the Board of Deputies, instead of half the proceeds (at least) being eaten up by the commission and expenses of these people, and I think their attention ought to be called to the subject; for it appears to me that these two gentlemen, both begging for the poor of Jerusalem, are entirely opposed to each other, and represent divided portions of the people, so that he who comes first leaves the other to fare badly. Now I presume they are all Jews and all poor, in whose behalf we are appealed to, and therefore think that they should share alike.—J. C.

**GRAND DUCHY OF BADEN.**—**JEWISH EMANCIPATION.**—The second chamber has in a late sitting unanimously adopted the removal of a number of disabilities which have hitherto weighed upon the Jewish inhabitants. The eventual passing of a bill granting complete emancipation to the Jews is not doubted.—*Der Israélite*.

**JERUSALEM.**—**ABUNDANT RAINS.**—The rains have this year been most abundant at Jerusalem. All the cisterns are full of water. The Holy Land may this year look forward to an abundant harvest.—*Der Israélite*.

**UNITED STATES.**—**JEWISH SOLDIERS.**—The "Jewish Messenger" states that there are now in the army of the United States more than 20 field officers, 100 officers of the line, and at least 6,000 privates.

He who puts a bad construction upon a good act, reveals his own wickedness in his heart.

**Contentment is better than riches.**

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is the God of Israel. To glorify him

is to glorify me. I am likewise

witness to his truth."

The story is told. From amidst the rising

mob, the Eternal our God is One!

A single pile covered the place where

the martyrs died.—J. C.

AUSTRALIA.—VARIETIES.—

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FAMILY

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Special Notices.

NOTICE.

CHEBRA BIKUR CHOLIM UKDOSHA  
The members of this Association are notified, that the regular monthly meeting will be held every second Sunday in the month, at 7 o'clock, P. M. at Platt's New Music Hall, on Montgomery str.

By order,

ISAIAH COHN, Secretary.

CHEBRA BERITH SHALOM.

The regular monthly meetings of this Society will take place every first Sunday in the month, at Platt's Music Hall, at 7 o'clock, P. M.

B. PULVERMAN,

Secretary.

Teeth! Teeth! Teeth!



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Dr. W. H. Irwin, Dentist.

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R. JACOBSON.

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חֻמְשִׁים, סְלִיחָות, מַחְוֹרִים, הַגְּדוּלָה,

תְּהֻנָּה, לְחוֹתָה תִּקְוָן לְלִל שְׁבֻועָה

וְהַדְּרִיכָה, קִנּוֹתָה, סְפָרְתָּה, צִדְקָה, מִלְּחָמָה.

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AND

DEALER

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MARBLE

Grave Stones.

Chimney, Table & Counter Tops.

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at the WEST-END DEPOT. The title is absolutely PERFECT, being a Spanish grant, finally confirmed and patented by the United States. The Shafter Bill respect this title, the City authorities respect it, the District Courts and Supreme Court of the United States respect it—besides

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So that there is not even a cloud or shadow upon it. Whoever purchases one of these lots will buy a lot and not a lawsuit.

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WINE, BEER AND LIQUOR SALOON,

Southeast cor. of Clay and Dupont Sts.

THE  
WEEKLY GLEANER.

SAN FRANCISCO, JUNE 6th, 1862.

## CALENDAR.

יום פסח (Pesah).....	1st days, Tues. Wedn., April 15, 16.
יום אירור (Rosh Chodesh)	Last, " Mond. Tuesd., " 21, 22.
יום טו של טהרה (Shabat-oth)	Wedn. Thurs., April 30, May 1.
יום טהרה (Tishah Be-ab)	8 n <sup>o</sup> day, May 18.
יום א' של תשרי (Tishah Be-ab)	Tuesday, Aug. 5
יום ר' של תשרי (Rosh Hashanah)	Tuesday, Wednesday, August 26, 27
יום י' של תשרי (Rosh Hashanah)	Thurs. Fri., Sept. 25, 26

## WRONG DOINGS IN CALIFORNIA.

## OUR PROSLEYTES.

The choice between two Evils—Their doubtful character—May join the Reform Synagogue—Cannot be rejected—California Proselytes—Wrong Doings—The Less Evil.

It is not always that men have to choose between good and evil. Sometimes we have only the choice between the least of two evils. The ancients already complained about proselytes נָשָׁרֶת לִשְׁרָאֵל שְׁנָה, and they certainly referred to bona fide cases, and how few such have we to expect in America! We frequently see in our Eastern contemporaries a news item "Conversions," with an exulting notice that "the lady" made her confession of faith in the synagogue, or, to speak more artistically, in the temple. We are glad that we never hear of such acquisitions in England; old solid England does not bazzon forth her "conversions," nor does she bring them to show at the synagogue. The whole matter of proselytism is an evil. How is it that only—with very rare exceptions—ladies become converts? and that generally young ladies, why? Are the younger ladies more considerate, and more truth-searching than the aged ones? And, singular, that both in England and America their repudiation of Christianity, embracing of Judaism, and marrying a Jew, all happen simultaneously! Far be it from us to make these remarks with a view to cause prejudice against, or of giving offence to proselytes. We think it a duty to meet them with brotherly love and true kindness; to make all allowance for human weakness, and to consider that men do not always continue within the pale of a church because they really are attached, or even belong to it. With numbers of persons any tempting impulse would be sufficient to detach them from a communion to which they really never belonged, as we have experienced in cases which we shall instance below. We will not accuse them of insincerity, but marriage certainly is mostly the propelling cause.

No, we must not deceive ourselves: we doubt many of those gentiles who in this country join the synagogue, are not Christians; some never were. Before visiting the synagogue they had yielded a passive assent to the dogmas of Christianity, and now (after some instruction) yield a passive assent to the less difficult to be received principles of the synagogue. In general they had to unlearn little of Christianity, and they learn but little of Judaism. They may even be supposed honestly and sincerely to belong to the modern synagogue, known by the name of *Reform*; but, if they profess to belong to the orthodox synagogue, that is, the *Judaism that was*, we cannot so easily believe them.

And yet there are circumstances under which we have to admit them, and we see that in this country and in England (continental Europe is out of question) where Hebrews and gentiles come in closer contact, both the old synagogue and the new have to admit them; and that against the express rabbinical law and common sense, both of which teach

that they must not be admitted when we know that it is matrimony or any other temporal object that attracts them to the synagogue. Even in former days applicants in England were sent to Holland. And did not the late rabbi of London, who had no idea of reform, in looking at the circumstances at once discern what they wanted. And did not he know that to go by the "Yoreh de ah" he could not admit them. But he knew also that if "Yoreh de ah" would reject, "de ah" (knowledge) had to admit, and of two evils had to choose the less. Obstacles were laid in the proselytes' way; but admitted they had to be.

To come home to California. This State had an uncommon large share of such proselytes. In regard to abnormal marriages, we may divide the California Jews in three sections: the German, the Polish, and the Russian. Among the Germans both divorces and conversions are almost unknown; among the Russians conversions are unknown, they marry no convert, but, in former days, divorces were not unfrequent among them; among the Polish Jews (Prussians—Poles and English) divorces were in former days not unfrequent—it seems, however, that the divorce and conversion mania have ceased now—but there was quite a crop of proselytes among them. And, we refrain from specialties, some cases were, to speak euphemistically, "singular." We know of one case where a man who had a view "to make a convert," dedicated a worthless man to gain her over! The miserable hireling—excuse our calling the "thing" by his right name—devoid of all decency and probity, one day teased the woman, as she states, for three hours. After which, on asking her what she thought of the proposition, she replied that she had not heard what he had said. She had actually stopped her ears with both hands, and would not hear the insult, nor admit of any approaches at defection from her (national) church. "But," commenced the lynx, "suppose I knew French and you knew English, and we wanted to make an interchange of knowledge, could not such a thing be done?" Upon this, or a question of similar import—we are sure of the import of the words, though we cannot quote the very words—the answer must necessarily be "yes," and upon this yes the unprincipled man built. He was *shadchan* where he was to be teacher; he sued where he was to be sued. The woman to this day, as her friends state, continues faithful to the Christian faith, the matter having been represented to her as merely passing through a ceremony, and not as requiring a change of life.

We again hear the cry of "Scandal, scandal!" Not so; what church and what society has not its refuse within her? The synagogues were not at fault; the scandal was stopped at once, and the spurious proselyte-monger prohibited to sell indulgences in the future. Since that rebuff and our efforts in the GLEANER, the mania has ceased. We come now to ourself.

Since our stay here we have had three cases. We invited none of them; would willingly have declined being instrumental in any, were we not specially entreated, and had we seen any other than a general objections to such cases. Among the three none were from the Catholic church; they had professed Protestant principles, nor did we find in any of them a positive belief in the Christian dogmas; and only one of them, a lady of superior mentality and education, had any idea of religion at all. These cases were such that had they applied to a synagogue in this city that has an authorized rabbi, the synagogue could have rejected them

as little as other synagogues consistently can. When applied to in two other cases, we refused our assistance, as we could not class them with the other three cases. That we have some three years ago written against the man who then admitted some proselytes, cannot be made out from the columns of the GLEANER. We wrote then, as we do now, against this evil; and against the boldness and indelicacy of young, illiterate women appearing among a gazing, not worshiping multitude as *protestants* against a church whose meanest servants understood more of religion than these jewel-behanged ladies. We could have written against the man for assuming rabbinical authority and performing rabbinical functions without having an *hakham* having merely a license to "sing"; but we thought the man good enough for the task. That we admitted the last gentile any more against the rabbinical laws than any other American rabbi of learning and refinement, is an untruth. That we did it on the sly, is equally untrue. The confession of faith was made before Hebrew witnesses; the ceremony of baptism (ברית מים) was administered under the eye of two Hebrew women, and decency dare require no more.

Since a better sense has of late years left weddings at halls and synagogues to those to whom "the wedding show" affords the only chance in their whole life of show, respectable parties perform wedding ceremonies in a proper and decent way, at home. At the wedding we refer to, the party was such as is now customary in respectable families. We had a number of Hebrew friends present, and of gentiles, the parents of the bride, at whose house the ceremony took place. We state all this not as an apology, nor as a defence, nor even as if it would be required to satisfy public opinion about our public acts, for money, it is well known, we cannot be made to do what we do not think to be right and honorable to be done without it. Our non-compliance, in certain cases, with the word of the law and custom, we continually, openly, and honestly profess by word and deed; still, respect is due to the public at large, and we also bespeak in these days principles of public interest, and why not expose the real merit of "Wrong Doings in California." We admit the fact of wrong doings, but we leave it to the intelligent public to judge whether we did the wrong, and who it is that is a disgrace to our people, and excites, and that deservedly, their indignation and disgust!

Should we, in what we have written in this article, have been misinformed, the columns of the GLEANER are offered for a correction of our report.

## OUR SINS.

As there is no man among us, to whom we are known, but is sure that we cannot be made to do for pay what we think not just and proper to be done without it—if any wrong has or had been committed, it could, on our part, only have been either a mistake in judgment, ignorance, misinformation, or malinformation; and who can avoid these? Have we not lately had a case in this country that a soldier, the son of an American citizen, had been reported among the dead and buried, by the managers of the hospital, and some time after presented himself alive at the office of his brother! A similar case happened in Hungary: a number of Hebrew witnesses reported before the husband of a certain woman dead; and he presented himself alive after the burial had allowed the presumed widow to marry, and she had married! We never could be persuaded to do any public act unless we thought it right in principle,—that is, in the spirit of our law, though it may not have been so according to the letter. The worst cases reported in the April number of the "Occident" are the marriages without rabbinical divorces. The sequel gives a true statement of the cases.

## RIDDUSHIN WITHOUT GET.

A correspondent, from this city, to the April number of the "Occident," reports us to have performed the marriage ceremony in a case where the bride had been married to a man, whom she was divorced by a court, and not by a rabbi. With those who think the law as valid as the canon of the rabbis, the case had nothing objectionable in it at all. And strict rabbinites could surely not object, when they learn that the former husband was no *rabbi*; since the necessary ceremony had been omitted. Such is the statement of Mr. Newman, formerly of Sacramento, since about a year of this city. It was he who, as a namesake and relative of the bride, made the arrangements at the time. The wedding was performed at a regular Kosher boarding house, the guests invited were rather numerous; nothing clandestine appeared on the occasion. The wrong was in not informing us of the full particulars beforehand.

We usually, on application, make inquiry of the parties, if known to us, and ask for reference, if strangers. We probably did so in the case in question; though had Mr. Newman applied to the synagogue at Sacramento, they surely would have made no inquiry, nor would they have made any in this city, had they known Mr. N. as long as we know him.

## SECOND CASE.

The merit or demerit of the second case is as follows:

A woman, of about sixty, who had been married in New York, and received a *hakham* from the people of the *shul* there (as is certified by a letter from *Leibniz*, in the hands of the *shul* of this city), was married in this city about three years ago to a widower of about fifty years. When the party applied to us for *Kiddushin*, we asked him, as we always do, whether there was no legal obstacle in the way, of which obstacles we mentioned some. His positive reply was "No." However, we found afterwards that there was a "no" rumor that the woman's first husband had left her some twenty or thirty years ago or longer, without a divorce; that she had been married to a second husband, from whom she had the New York *hakham*. Upon this she married here again.

The husband ought to have told us of the "no" when we expressly asked him. But, surely, we could not have had any other but a purely religious motive in view. For, when the bridegroom, next to whom we sat at the wedding party, (at that time we knew nothing of the report) wanted to hand us a fee; we refused the acceptance, (we do not know what the amount was, as we immediately refused without taking it from the hands of the *hakham*). We refused it, because we thought, from appearances, that the party might need the money more than we did. Our very words were, (and the parties are still alive, if our word needed corroboration besides our own assertion): "Du darf nicht ankommen." By which we meant that considering the considerable amount that we have to raise to carry on our work in hand, we could not think to take money from people of such circumstances as the parties appeared to be in.

So much for the two worst cases brought against us in the "Occident."

\* We have not the time to enquire whether the woman had not been married by the *batzim*.

## Communication.

The celebration of *Shavuot* was one which reflected much credit on the Israelites of this city. Broadway Synagogue was crowded to excess, on Tuesday evening and Wednesday morning. This religious Temple has never been better filled on any of our preceding holidays. The Confirmation of two lads and nine misses, which was administered by Dr. Cohn, enhanced the solemnities of the occasion, and was witnessed by an attentive assembly, in which the tender sex predominated. The synagogue was handsomely decorated by voluntary contributions from some member of congregation *Emmanuel*. A slichorean entertainment was participated in by a large number of our young ladies in the evening at Assembly Hall. Much credit is due to the Committee of Arrangement for the able manner in which the programme was carried into effect. The fact, that harmony and pleasure prevailed throughout the festival, is plainly elucidated from its having been kept up until five o'clock Thursday morning.

# THE JEWISH LEADER.

## THE LETTER AND SPIRIT.

We reported, in our last week's issue, that the Archbishop of Paris expressed his pleasure at the performance of a young Hebrew lady in singing High Mass at the Cathedral, by his imprinting a kiss on her forehead. In this week's issue we report the practical decision of a military man (M. Cerfbeer) concerning Hebrew soldiers who, when on duty, have to show outward acts of honor to Christian elements of faith. These facts bear upon the articles under treatment in these columns. Is it the letter or the principles of the ancient law which is to be observed, and from the observation of which our continuance depends?

Electors of Officers.—Last Sunday evening, June 1st, the Chebra Berith Shalom elected the following named gentlemen as officers for the next term:

President—S. Brodek.  
Vice-President—A. Morganstern.

Recording Secretary—B. Pulverman.  
Financial Secretary—M. Spiro.

Treasurer—Isaac Lobree.  
Trustees—F. Seligman; F. Triebter; L. Wais;

Messenger—L. Licht.

CONFIRMATION.—The following are the names of the youths confirmed on the first day of Shabu-oth, in the Broadway Synagogue: Pauline Greenhood, Bertha Greenhood, Melinda Hess, Sarah Hess, Fredericka Regensburger, Caroline Regensburger, Caroline Klein, Caroline May, Anna Steppbacher, Daniel Ullman and, Leman Blum.

Di's No. 2 des „Offenen Briefes an die Radical Reformer des Judenthums“ ist fuer die Presse bereit und wird der Oeffentlichkeit uebergeben werden, sobald sich 100 Subskribenten, zu 50 Cents, darauf gefunden haben werden. Unterzeichnungen werden in der Wohnung des Verfassers, Powell st. No. 1611, zwischen Green und Union street, erbeten.

A. SALOMON.

GRANZ STICHS.—Two new Comediettas and a Prose piece will be the entertainments offered to our German population at the American next Sunday, P. J.

Fraus! Fraus!—I Smith has opened a new stand for the sale of Fruits, Nuts, Preserves, etc., at No. 53 Metropolitan Market. He invites his friends and the public to give him a call.

P. J.

Help!—Dewitt C. Parish & Co., 608 Market st., will furnish all kinds of Help, also real business in Real Estate, etc. For parties, see advertisement.

P. J.

BUTTER EGGS, ETC.—D. W. Stanley, at Stall 14, Metropolitan Market, sells Butter, Eggs, Cheese, etc., wholesale and retail, at very reasonable prices.

P. J.

The WILLOWS.—This place is always crowded by parties who wish to escape for awhile the dust of the city. Concerts and Dramatic Performances will be given there next Sunday.

The entrance to the pleasure Grounds is free.

P. J.

THE METROPOLITAN THEATRE was crowded all

last week, to witness the daring performances

of the Hanlon brothers and the splendid singing

of the Bianchi's and troupe. There are

some new Operas to be brought out next week,

and the Hanlon brothers will continue their

wonderful performances.

P. J.

COSHER MEATS.—Good Kosher Meats and

Sausages can be had of B. Myer, at his new

stand No. 49 Metropolitan Market.

P. J.

BIRTH.

In this city, June 3d, 1862, the wife David Lewis of a

son.

D. C. PARISH.

AMOS W. COVE.

DEWITT C. PARISH & CO.

EMPLOYMENT,

Real Estate and General Business

AGENCY,

No. 633 Market Street,

Under Dr. Bourne's Medical Baths,

WILL FIND SITUATIONS for all persons out of employment, b. th. Male and Female. With the above

we have also a

House Brokerage and Real Estate Agency,

And will pay particular attention to the Renting of

Houses and Lands, Collecting Bills, etc.

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CYRUS B. PALMER, Esq. JOHN P. BUCKLEY,

Esq. MESSRS. DODGE & SHAW. MESSRS. STEVENS, BAKER & CO

RESIDENCE 637 HOWARD ST.

JUN 6: 1862

AMERICAN THEATRE.—Sansome street, corner Hallieck.

San Francisco German Stage!

Under the Direction of Mr. A. AUERB

Two new Comediettas and Protean Farce.

SUNDAY EVENING, JUNE 8th, 1862,

will be performed (for the first time) the Vaudeville

entitled

BUCH 3, CAP. 1, ODER FRAUENLIST!

EDMUND DU MAILLY. MR. W. VIERECK

LUCILLE, HIS WIFE. MME. H. MEAUBERT

EDWARD DUMONT. MR. A. MEAUBERT

After which, for the first time, S. SCHNEIDER'S COMEDIE, in 1 act, entitled

Die Ungluecklichen!

oder, Mynheer van der Japelin!

CHARLES FAUCON. MR. A. MEAUBERT

GOTTFRIED LEBRECHT FALK. MR. VIERECK

PETER FALK. MR. LOUIS

SEN. MR. SAHL

MME. PEUDE. MME. WERNER

ADELGUNDE. MME. ALFELD

HIERONYMUS HAB. MR. MOELLER

FRANZELKA. MME. W. R. ER

GUSTAV TALK. MR. ROHND

HYPOLITE TALK. MR. A. HEID

JOHANN TALK. MR. FRITSCHE

To conclude with, by particular request, the protean farce, entitled

Die Familie Fliedermueller!

ODER, VERSUCH EINER SCHAUSSPIELERIN.

IN WHICH MME. HENRIETTE MEAUBERT WILL SUPPORT FOUR CHARACTERS.

THE MANAGER. MR. A. MEAUBERT

HEINSINS, PROMPTER. MR. A. MEAUBERT

NEW AND APPROPRIATE COSTUMES BY THE WELL KNOWN COSTUME, LOUIS TERME.

TICKETS FOR ALL PARTS OF THE HOUSE CAN BE OBTAINED ON SATURDAY AND SUNDAY FROM 10 TO 2 O'CLOCK.

PERSONS WHO HAVE SECURED SEATS ARE POLITELY REQUESTED TO BE PARTICULAR IN OBSERVING THEIR RESPECTIVE NUMBERS

PRICES OF ADMISSION.

PRIVATE BOXES. \$10.00

DRESS CIRCLE AND PARQUET. 1.00

PIT. 50

GALLERIES. 25

DOORS OPEN AT 7; TO COMMENCE AT 8.

JACOB SHEYER,

—DEALER IN—

FANCY AND STAPLE

DRY GOODS,

EMBROIDERY, HOSIERY, &c.,

THIRD STREET, BETWEEN MINNA AND EVERETT,

[LATE OF 1527 STOCKTON STREET, COR. JACKSON.]

—SAN FRANCISCO.

“QUICK SALES AND SMALL PROFITS!”

MY 30.

CASH

B. MAYER,

METROPOLITAN MARKET,

STALL 49.

INFORMS HIS FRIENDS AND THE PUBLIC, THAT HE HAS

OPENED A NEW STAND AT THE ABOVE PLACE WHERE HE WILL

SELL.

FRESH AND SMOKED BEEF, TONGUES,

SAUSAGES, ETC., ETC.,

WHICH WILL BE DELIVERED TO ALL PARTS OF THE CITY.

FREE OF CHARGE.

JO 6:3M

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GREEN AND DRIED FRUITS,

NUTS,

PRESERVES, PICKLES, ETC., ETC.

METROPOLITAN MARKET. NO. 52.

G. W. STANLEY,

WHOLESALE AND RETAIL DEALER IN

BUTTER, CHEESE, EGGS, LARD,

HONEY, ETC.

KEEPES CONSTANTLY ON HAND THE ABOVE

MENTIONED ARTICLES, FRESH AND OF THE BEST QUALITY.

ALSO RECEIVES

FRESH HONEY

BY EVERY STEAMER FROM LOS ANGELES. GIVE ME A CALL

METROPOLITAN MARKET, NO. 54.

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A. STRASSER,

NO. 55 METROPOLITAN MARKET,

KEEPS CONSTANTLY ON HAND

POULTRY AND GAME,

BUTTER, EGGS, &c., &c.,

WHICH HE OFFERS FOR SALE CHEAPER THAN ANY OTHER STAND IN THE CITY.

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PERFORMED IN THE MOST SKILLFUL AND APPROVED MANNER

DR. J. B. BEERS & SON,

DENTISTS,

NO. 165 CLAY STREET,

TEETH INSERTED UPON GOLD, CHEOPLASTY

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JUN 6: 1862

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Wedding Ceremonies, Balls, Parties  
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ORDERS FOR CONFECTIONERY, PASTRY, JELLES, CREAM etc. for Wedding Ceremonies and Parties, received by

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 ARMORY HALL BUILDING,  
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Who will furnish Families, Boarding Houses, and Hotels with all articles usually sold in a Bakery and Confectionery Store, of a superior quality, on reasonable terms, and at the shortest notice.

His long residence and extended custom is sufficient warranty of the superiority of his productions.

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**WARSCHAUER'S HOTEL**  
 PINE STREET, NEAR MONTGOMERY,  
 (ADJOINING BUSS' BLOCK.)

THIS ELEGANT HOTEL, lately finished, is provided with all the modern improvements, and with every convenience desirable.

The House is elegantly furnished: can accommodate individuals and families with single and double rooms.

Several Bath-Rooms are attached to the Hotel, which are free of charge to the customers of the house.

The Table is strictly Koster, and will always be provided with the best the market affords.

Furnished Rooms without Board, and Board without Room.

Rates moderate.

Mrs. Warschauer, Proprietress

STECKLER



## EXCHANGE,

Corner of Sansome & California sts. This new and spacious hotel, centrally located, merits the attention of every business man visiting the city, as also of all those who love tranquillity, comfort, and good taste.

Coaches will convey guests to and from the house.

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**MRS. STODOLE'S**  
 NEW YORK HOTEL.

Battery str., bet Sacramento & Commercial.

NEW YORK HOTEL.—This spacious hotel contiguous to the Sacramento boats, and centrally located, has been leased by Mrs. Stodole, long and favorably known in our community as the dispenser of the best things the market affords. The hotel has been thoroughly refitted, and city boarders, as also strangers from the country, will find this house a pleasant and comfortable home.

## ST. NICHOLAS HOTEL.

Corner Sansome and Commercial Streets

This Popular Resort for our Merchants, situated in the centre of the Business Locality of San Francisco, is prepared to accommodate Single gentlemen and Families, residents and strangers.

Every effort will be made in future as heretofore to meet the demands of customers.

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This spacious Hall, with a number of smaller rooms connected with it, is very eligible for

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Refreshments of every kind, also Coffee, Wines, etc. are always on hand.

A Billiard Saloon is also connected with it.

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Pacific Mail Steam Ship Co.'s Line.

THE FOLLOWING STEAMSHIPS

Will be despatched in the month of May, 1862:

**GOLDEN GATE**, Captain Pearson, Thursday, May 1.

**SONORA**, Captain Hudson, Thursday, May 8th.

**GOLDEN AGE**, Captain Baby, Friday, May 16th.

**ST. LOUIS**, Captain Lipps, Saturday, May 24th.

**ORIZABA**, Captain Farnsworth, May 31st.

From Folsom Street Wharf, at 9 A.M.

Punctually,  
 For Panama.

Passengers will be conveyed from Panama to Aspinwall by the Panama Railroad Company, and from Aspinwall to New York by the Atlantic and Pacific Steamship Company.

**FORBES & BABCOCK**, Agents, Corner Sacramento and Leidesdorff streets.

## Summer Arrangement.

ON AND AFTER THURSDAY, May 1st, the favorite, fast running steamer

Sophie McLane,

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Will leave Broadway Wharf DAILY (Sundays excepted) at 2 o'clock P.M., connecting at ALVISO with Stages

For Santa Clara, San Jose, Gilroy, San Juan and Watsonville,

And through to SANTA CRUZ on same day.

Returning, leaves Alviso DAILY, at 7 o'clock M. connecting with the Stages that leave San Jose and Santa Clara at 6 o'clock.

THROUGH TICKETS will be furnished on board.

Stages also connect daily to and from the WARM SPRINGS.

Fare to Alviso, Santa Clara and San Jose, \$3.

my2f J. WHITNEY, Jr., President.

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Passage Certificates from Europe to New York and San Francisco, sold at the lowest rates.

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The Undersigned would call the Attention of the public to his extensive assortment of

**MUSIC**

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Rosa's

IS THE ONLY PLACE WHERE

GENUINE ROMAN STRINGS,

Imported Direct from Italy,

CAN BE HAD.

Traders will do well to examine the quality of those articles before purchasing elsewhere.

Sold Wholesale and Retail by

**SALVATOR ROSA**,

157 Montgomery Street, San Francisco.

New Music received every Mail from New York, Boston, &c. Piano-Fortes tuned by a competent tuner, and guaranteed.

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WEIL & CO.  
Importers of Havana and Domestic  
CIGARS,  
Tobacco, Pipes, Matches, &c.

NO. 226 FRONT STREET,  
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Mr. WEIL & CO. receive regular shipments of  
Havana Cigars, selected for this Market by our Agent in  
Havana, and have always some on Bond.

Also—Genuine Meerschaum Pipes, German Fancy

Pipes, French Clay Pipes, &c. my 2 3m

The best selected Stock of  
Gents' and Boys' Clothin,

and at the above named establishment.

Department of SCHAFER & BENECKE'S

ROCK COATS, BEAVER COATS,

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assorted Stock of  
Furnishing Goods,

CLOTHES, VALUABLES, etc.

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IMPORTERS OF THE  
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Agents for the sale, in California, of

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Orders from the country promptly attended to at the shortest notice.

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Fine Silk Mixed Coats at 22.00

Fine Business-suits at 20.00

Good Business-suits at 22.00

Good Cassimere Pants at 15.00

Good Cassimere Pants at 20.00

Good Working Pants at 4.00

Good Working Pants at 5.00

Good Miners' Coats at 1.75

Fine Silk Vests at 6.00

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Best White Shirt at 1.50

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In the same low proportion.

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